

SEPTEMBER 7, 1836.

HOLSALE AND RETAIL CLOTHING ESTABLISHMENT.

GOVE & LOCKE,  
No. 60 Commercial Street, Boston,  
(Opposite Eastern Packet Pier.)  
CONTINUE to manufacture and keep on hand a general  
assortment of Clothing, both or Citizens and Seamen; also  
selected and Covered Hats, together with a general assort-  
ment of Books and Periodicals, which they offer for sale, wholesale  
and retail, at the lowest prices for cash or approved credit.  
Whalemen supplied. 6m Aug. 17.

A. L. HASKELL & CO.

HOLSALE and Retail dealers in Furniture, Fixtures,  
Mattresses, Beds, &c. at Chambers Nos. 8 and 10 Dock  
Street, on the water, opposite the following stores,  
which will be sold on such terms as can best serve the  
chaser, viz.—Secretarys, Dressing Cases, Bureaus, Gre-  
at, Card, Pembroke and common Tables, Ladies' Work Ta-  
bles, Bedsteads, Chaises, Sofas &c., Settled, Cribs  
Twinkie Boxes, Parcels, Trunks and stained Cradles,  
Cradles and common Chairs, Cupboards, Washstands and  
Tablets, Counting Room and Portable Licks, Locks &  
Brass Fife Sets, Brass Time Pictures, Wooden Clocks,  
Watches—double bordered best Spanish hair, double  
bordered hair, single bordered Russian Hair—different  
kinds and prices.

RATHENS.—Best Northern Live Geese, Southern and West-  
ern; Russia of various kinds—all of which are warranted  
from small and moths.

Third Best Peacock Feathers, ready made.

Every article sold, warranted equal to recommendation.

Business personally attended to, and all favors thankfully re-  
ceived.

Nov. 11.

TRUSSES.

With Haskell, on his return, that he has removed his place  
of business to a more convenient and accessible situation,  
opposite Avon Place, corner of Temple Avenue, up  
stairs, entrance in the rear.

His arrangement will enable him to be constant atten-  
tive to his numerous business, and to those institutions

and has applied several hours to the prosecution of

his own business, and has had an opportunity of seeing a great num-  
ber of individuals afflicted with the most distressing cases of

the disease.—Dr. George Foster, has been the keeper

more than a year, and has given every individual relief,

which may be desired, and can give

separate apartments for the accommodation of different

individuals at the same time, and has every facility for fitting

and repairing articles.—A variety of instruments for dredging

the river—Ladders for any of these instruments will be

supplied by Miss. Foster, or her address may be seen on the

place where a room is provided for all these vessels.

The undersigned does all his own work himself, and every

thing is done in a faithful manner. All individuals can see him

at any time, in the above place.

He undersigned's Trusses have been recommended to the

public, one year, by Dr. J. C. Warren of this city, and

is permitted to refer to Drs. Walker and Thompson of

J. FREDERIC FOSTER.

APPROVED BOOKS FOR SUMMER  
SCHOOLS.

VORCESTER'S READING BOOKS.

Those who have used Mr. Worcester's "Reading and Spelling."

will be aware of peculiar talents in rendering those usually "dry subjects" in-

resting to children; and to them it is still clear to say that the

same Book has the same simple and attractive character as

the First Book for Reading and Spelling; with simple

and instructions for avoiding common errors.

We approve of the plan of this Book; it is just such a one as

we hope it will be adopted in every school in the

state.—Boston Evening Gazette.

Book Reading Lessons for Primary Schools.

These have been made in the present edi-

tion of this work, at the request of the Committee for Primary

Schools in Boston; and in consequence, it has been adopted by

the election of the Committee, as the common reading book in

the schools.

Elements of English Grammar, with Progressive Exercises

Parsing, By John Frost.

Approved by the Boston Association of Instruc-

tors; in a letter to the Author, as follows:

"We have attentively examined your Grammar; and we do

not hesitate to say, that it appears to be better adapted to the

higher classes in common schools, than any other with which

we are acquainted."

The Child's Botany, with copperplate engravings.—"This

book forms an easy and popular introduction to the study of

botany.—Peter Parley's Arithmetic.—Peter Parley's method of teach-

ing Arithmetic to Children.—This work is in a plan at once

new and altogether natural. It consists of a series of

easy and interesting engravings, illustrating great scenes, stories,

and incidents familiar to childhood. The engravings are accom-

panied by tales, anecdotes, and explanations, and these

are followed by a series of simple questions in arithmetic, which

each child is to answer.

Rev. J. L. Blake, author of several popular School

Books, Boston.]

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&lt;

In giving place to the following communication, it is proper for us to say, that when it was first sent to us, we suggested to the writer, that the Christian Advocate and Journal was the proper medium for its appearance; but should that paper decline its publication, which he informs us is the case, we would insert it.

#### FOR ZION'S HERALD. LA ROY SUNDERLAND.

**MR. EDITOR**—I perceive by the 518th No. of the Christian Advocate and Journal, that the editors are a little in error in the account which they give of the doings of the N. E. Conference in the case of brother Sunderland.

It is true, as they state, that he was charged with "repeated instances" of slander or misrepresentation, but it is not true, that "the Conference decided," that he had been guilty of misrepresentation, in repeated instances; for the charge only contained the term "repeated instances," and this charge, the Conference decided, was not supported. Neither of the specifications set forth in repeated instances, was only the last part of each specifically voted upon at the opinion of a mere majority of the Conference was sustained.

The editors might think that the facts in the case authorized them to draw this inference, and that if he had misrepresented in more instances than one, it amounted to "repeated instances;" but the article alluded to purports to give the simple facts in this brother's case, and the facts only! But has it done this, and no more? Now I will not charge the editors with falsehood, as some brethren have been charged by others, for little emulations or mistakes, but I do say, that the editors should have informed themselves better, before attempting to give a history of this affair.

The Conference decided that the charge of slander was not supported; but the truth is, the Conference decided that the whole charge was not supported. They say again, the Conference decided "that he had been guilty of misrepresentation in repeated instances." 1. The General Conference; 2. Of members of the N. Y. Conference, especially brother Bangs.

The plain inference from the above statement is, that he represented himself as a General Conference member, Dr. Bangs, whereas, in the decisions of the Conference, neither the term "guilt," nor "guilty," nor yet that of "repeated instances," was used at all. With respect to the two specifications, the Conference decided, that the first part of each was not sustained; but that the last part of each was sustained.

These are the simple facts in the case, if we add the resolution, with which the article in the Advocate closes; and I give them to correct, as far as the Herald circulates, the wrong impression which I am persuaded the above mentioned article will make.

O. SCOTT.

#### MISSIONARY.

**BEYROUTH**—Mr. Smith, March 17, gives an interesting account of the persecution of a Druse (Mohammedan) who declared himself a Protestant. He appears to be truly pious. The Koran ordains that all who forsake that faith shall suffer death. He was seized, imprisoned, and urged to deny his Saviour, for seventeen days. But he continued steadfast, expecting death, he gave directions concerning his little property, and awaited the event. As he had been seized by the Governor of Beyrouth within the territory of the Emir Beshir, application was made to the Emir to demand his release. The Emir demanded it; but being informed that the man had become a Protestant Christian, and not a Roman Catholic, gave him up. Application was made to Soliman Pasha, who governs that country under Ibrahim, through whose influence he was at length set free.

**SMYRNA**—Rev. Josiah Brewer, who went out under the Western F. M. Society, in the Padang, arrived at Smyrna, June 6, after a passage of 66 days. In a letter to the Editor, he confirms the account of the plague at Magnesia, by which 12,000 persons are said to have perished. It had also appeared in many villages beyond, and some cases in Smyrna, "causing considerable apprehension. This," he says, "is increased by the fact that the weather is unusually cold for the season, and thus far, few recoveries have taken place"—*Boston Recorder*.

**THE AMERICAN BOARD**—The Press is one of the most efficient instruments which the Board is now employing to promote the wide diffusion of truth. It has one press in operation at Smyrna—another at Beyrouth—another is shortly to be sent to Oornish, in Persia. This must be carried 700 miles by land over the mountains from the Black Sea. Another printing establishment is to be sent to Cape Palmas, Western Africa—another to the Zoobahs in South Africa. That establishment at Singapore is shortly to be greatly enlarged. School books and the elementary books of religious literature, of a purely evangelical spirit, are needed by thousands and millions at these missionary stations and in the countries with which they are connected.—*South. Rel. Td.*

**FROM SIAM**—It is stated that the missionaries are receiving much attention from the nobility, such as none before have experienced in any part of the world. Nor is this attention from mere politeness or formality; but arises from a desire for information and improvement. It is said that the Siamese females are found to be very refined and intelligent, also that the country is in a highly prosperous state.—*Ibid.*

**SANDWICH ISLANDS**—Letters have recently been received of as late as March 27th. The government was becoming settled, order was prevailing, and the state of things among the people improving. A series of meetings was held six days in succession about the first of February, when the large church at Honolulu was regularly filled with attentive and solemn hearers of the word of God—the number present from day to day being from 4000 to 5000. A number of backsliders gave evidence of genuine repentance, the members of the Church were revived, others who had remained in doubt respecting their Christian character, became decided, and about forty from this class were, on the first Sabbath in March, proposed as candidates for church fellowship. A considerable number were hopefully converted. The revised edition of the New Testament, consisting of 10,000 copies had been printed, and the demand for it was very great. The adult Sabbath school, superintended by Mr. Chamberlain, embraced from 1200 to 1400 learners.—*N. Y. Herald*.

#### THE SABBATH.

At the late meeting of the General Association of New Hampshire, as we learn from the Landmark, the Rev. Mr. Barstow, of Keene, presented a brief but interesting report on the Sabbath. The report stated that there was need of a thorough examination of great principles in reference to this whole subject; in order to show that there is a Sabbath, and that it is not lost among the rites and ceremonies of the Jewish ritual; that measures must be taken to call out the people to attend upon the public worship of God, &c., concluding with the following resolution:—

Resolved, That it is expedient to call a convention at some convenient time and place to fully discuss the point connected with this subject.

The Rev. Messrs. Root and Bouton and the Rev. Dr. Church were appointed a committee to designate the time and place, and report before the association rises.

We are glad to find, in this connection, the words which we have put in Italics. The voluntary neglect of public worship or the Sabbath is Sabbath-breaking; and other Sabbath-breaking is evil, mainly, (not wholly,) because it involves neglect. We must recognize this truth in all our efforts to promote the observance of the Sabbath, or they will be defective in principle, and will do little good. "Remember the Sabbath day, to keep it"—as the temple and its vessels should be kept—"holy" consecrated to the public worship of God. Let that thought come first, where it belongs, when we talk of the fourth commandment. Let the positive duties of the Sabbath come first; and then its negative duties,—abstaining from things forbidden—will be secured with comparative ease.

This subject does not make so much noise as some others, but it is gaining continually a stronger hold

on the minds of Christians who think. We hope it will be made very prominent at the proposed Convention.—*Boston Recorder*.

**ANOTHER NUN FROM MONTREAL**—In answer to the multiplied inquiries respecting the notice of the second Nun from the Hotel Dieu Convent of Montreal, which has appeared in the Sun, the Journal of Commerce, the New York Observer, and other papers—we solicit our Protestant friends to exercise a little patience. They will soon be apprised of the principal facts which hitherto have been controverted respecting the Canadian Priests and Nuns; no infallibly determined—and that the secret doings of those persons and the character of the Montreal Nuns are so definitely ascertained, that no counter-evidence of any quantity or quality can possibly change the decision, and the verdict, which is this: The Canadian Priests are guilty of more than all the crimes for which they already have been indicted at the bar of the world!—*Protestant Vindicator*.

**A LITTLE MEETING HOUSE**—Delaware can boast of the smallest house of worship and smallest congregation in the Union. At Cantwell's Bridge, a pretty little village on the main peninsula road, ten miles this side of Smyrna, is a Friend's meeting house, built of brick, only about twelve feet square. Small as it is, it has all the appliances outside and inside, which are usually found in those of larger dimensions. The congregation consists of but one man, a respectable Quaker farmer, living some four or five miles distant, who attends regularly twice a week, and sits out the usual time alone. He is a bachelor, and unless by one of those mischances so common to frail mortality he should happen to commit matrimony, or in other words, take to himself a spare-rib, he need not fear any of those unhappy divisions that so frequently disturb the peace of religious societies, and very recently broke up one to which he belonged.

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**A. B. SNOW, Secy.**

**EXPLICIT**—The man who sells ardent spirits, having reason to believe that they will be used for the purpose of intoxication, is, without qualification, an unprincipled villain—a murderer of his own species—and, therefore, an enemy to God and man; and, if he cannot be reclaimed, ought to be held in utter abhorrence by all the virtuous and good.

**CHEERING FACT**—The New York Observer states, that in the three counties of Barnstable, Plymouth, and Norfolk, in Massachusetts, embracing nearly the entire territory of the old Plymouth, and a population of more than 100,000 souls, there is not a single licensed retailer of ardent spirits.

**TRUE**—The Boston Recorder says that the history of Roman Catholic convents, truly told, will furnish an inexhaustible store of stories of licentiousness, intrigue, and villainy of every kind.

The following article is from a father in the gospel, whose experience is such as entitles his observations, and especially the latter paragraphs, to the serious consideration of all parents and ministers of the gospel. We ask for them some thoughts more than a cursory perusal.

**HOUSEHOLD CONSECRATION**—The above is the title of a work recently written by Nathaniel E. Johnson, Pastor of the Third Free Presbyterian Church, N. Y., and published by Ezra Collier, 148 Nassau Street.

A Christian brother presented us with the above work a few days since, accompanied with some remarks, which inclined us the more readily to read the work for ourselves. We had not proceeded far, when we were charmed with the spirit of the writer, and became convinced that he had taken a most enlightened view of his subject. His object is not so much to prove that infant baptism is of divine origin, as to show that household consecration is so; and that, in consequence, infant baptism comes in both as a means to, and a sign of their consecration to God.

We formed the design of giving a synopsis of the writer's method; but as we proceeded, we found that this would require more time, than we have at present to bestow.

We, therefore, confine ourselves to a few extracts, and refer the reader to the work itself, which should be in the hands of every parent, and of every minister of the gospel. In saying this, we would not be understood as adopting every sentiment of the author, but that his sentiments are generally unexceptionable.

The author commences his remarks on household consecration, by showing that the foundation of it is laid in the constitution of the moral universe, and in the domestic constitution. He then proceeds thus:—

This constitution, with all its springs of influence, was designed by its great Author, for the purpose of forming character for the confirmed glories of eternity. It was ordained before the fall. It was adapted to preserve the choices influences of holy parents uninpaired, and to send them on accumulating through successive millennia.

The prophet Malachi asserts, that although God had the residue of the Spirit, he established the marriage relation between two persons, and made it a "good seed."

It was the definite and avowed object of

David II. Els, the Agent.

**EDUCATION SOCIETY**—We rejoice to have it in our power to say, that an Education Society in connection with the Methodist Church, has at length been formed in this city. If its affairs are reasonably and suitably attended to,—for almost everything will depend upon this, it will be the instrument of incalculable good. It is too often the case with many of our Benevolent Societies, that as soon as they are fairly formed, they begin to sicken and languish; and after a slow process of moribund lethargy, become, as far as any efficiency is concerned, literally defunct. We pray that this may not be the case with the Boston Wesleyan Education Society; but, may it be healthy and vigorous, constantly increasing in strength and usefulness.

**PREAMBLE**

The establishment of an Education Society has long been contemplated by the Methodist church in Boston.

All the friends of Zion will readily admit its necessity.

There are many indigent young men, with promising talents, and decided piety, who would be conspicuous as

Christian ministers, or eminently useful as missionaries, or

missionary teachers, who would be willing, and would feel

it their duty to devote their lives to the service of the

Church, could they receive the aid requisite to prepare

them for this great work. Individual charity is always

admirable, and laudable, but it is only by

combined effort, in large associations, that strength and

influence can be concentrated, such as shall produce

great results. With these views, and deeming the

genuine education of young men, and especially ministers,

to be essential to the successful and universal diffusion of

the gospel of Christ, the Methodist Episcopal churches of

Boston have met in convention, and unanimously re-

solved, that they will form an Education Society, and

adopted the following

**CONSTITUTION AND BY-LAWS**

ARTICLE I. The name of this society shall be the Boston Wesleyan Education Society.

ART. II. The object of this Society shall be to assist

indigent young men, in obtaining an education, preparatory

to the gospel ministry, either at home or abroad, and also

young people of both sexes, for teachers in missionary

stations, and for other benevolent objects.

ART. III. The condition of membership shall be, one

hundred dollars for males and half a dollar for females, annually.

For life membership, ten dollars for males and five dol-

lars for females.

ART. IV. The officers of this Society shall be a Presi-

dent, Vice President, Secretary and Treasurer; also,

nine Directors, three of whom shall be chosen from each

of the M. E. societies in this city: the whole to consti-

tute a Board, with power to fill their own vacancies and

transact the business of the Society; subject always to

the examination, censure or remission of the Society at

their annual meeting.

ART. V. The annual meeting for the choice of officers and other business, shall be held in the anniversary week in May, under the direction of the Board of Managers, at which time the Secretary and Treasurer shall make a

written report of all the doings of the Society during the

preceding year.

ART. VI. All candidates for assistance shall be mem-

bers in full connection of the M. E. Church; shall be at least twenty-one years of age, and shall be of sound mind, and of good character.

ART. VII. Those who receive assistance shall be mem-

bers in full connection of the M. E. Church; shall be at

least twenty-one years of age, and shall be of sound mind,

and of good character.

ART. VIII. All beneficiaries shall attend such schools

as the Board may direct, save such as may be deemed

proper by the Board.

ART. IX. All beneficiaries shall receive such pay as

the Board may direct, save such as may be deemed

proper by the Board.

ART. X. All beneficiaries shall receive such pay as

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ART. XI. All beneficiaries shall receive such pay as

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raveller, says—“arguing in favor of movements.” In seven months upon the though living amidst crowds—though hotels, in public houses, I have not persons! but I have seen in parks, of public assembly, millions of persons, by spectacles, by scenery, cheerful without rudeness, and gay

ceedingly fortunate to come in contact with the drunkenness which prevails on, for, that it does prevail, is a question.

But still, the public amusements we have had, and no doubt still do influence upon the manners of the rest of our city, has not witnessed the such amusements on our citizens?—now to the change made by our new years since, forbidding the sales about the Common on holidays, the 4th of July, has been furnished.

The good effect of this arrangement and most remarkable manner were almost universal rioting, &c; while now, every thing is compeasant.

committee of the Aldermen have fence around the Common be composed 800 feet on Charles and Boylston burial ground—and that \$20,000 be purpose. The whole expense will 900.

Lines were read at an exhibition Literary Society of the Wesleyan 36.

MISSIONARY.

Nature, and nature's scenes more than wonted beauty dress.

Sign of fading, chastened light, dewy beam has bowed the bough

around, above, beneath—

loveliness of Nature. Soft evening the breeze, as though it walked unseen. No sound, earth fell upon the ear;

—deep, low tones of peace, love. At such an hour his spirit exalted? Who, chained

we viewed the wide

wide vale, of forest shade,

settled field, low roof

sweet retirement raised,

suns round the village green,

where points the eye to heaven—

—who hath not felt his soul

reverberation's flame, and through his veins,

were in livelier course?

MISSIONARY. Forth she came,

take one lingering look;

deu to childhood's bounds;

in prayer, and ask the Lord,

and round her throw his care

self in prayer. And while she prayed,

the tinge of sunlight fled.

Then nogen soon g'm'd the vault

and still she prays—

the import deep of that

with Heaven?

length she prayed, to meet that hour—

long wished—for parting hour;

her pale rays, and as she left

power, so well beloved, there fell

of fond regret. She turned

newward. Firmer was her tread,

led her look, as girl with new,

she, hererved her soul once more,

loving friends. 'Tis done. And now

wave she bends her way

at night.

Oh, who would thus be torn

friends, and all the holy ties

soul of youth in bands of sweet affec-

one pagan isle, or some

loneliness and vice, where nought,

avens, or shining sentinels

peak of purity and truth?

—but those who drink the streams

from Heaven's eternal fountain,

who sold his soul to death,

self-denying love.

ust, 1836.

ALMENA.

STATION.—New York: published by

therefore a more valuable book, has

been written by the author of the

ology,” and we will only add, that

we have happily and long, should study

our Correspondent.]

NIAGARA FALLS.—Niagara River—Arrival at their reflections—Description of them

of the place—View from the foot

was a bright and mild morning on

Glad to get out of the roar of its

glided along the eastern shore,

Fort Erie, of glorious memory in

the rock on the American side, and many

both sides, which seemed, in the

duration and fertility, to smile across

the river, and will, notwithstanding

the passing of the past, which cluster

Long may they be but associa-

almost 35 miles in length, and

in breadth. It is the great outlet

into the Ontario, and the river

bout twenty miles of this distance

the stupendous waters of these vast

awful grandeur down the precipice

carra Falls.

american side, and took stages for

is miles distant. The roar of

itself heard at the landing place. I

act Hotel,” and succeeded with

in procuring a room. The im-

portant to this celebrated place, not

of the United States, but from many

can, at some seasons are scarcely

Falls are but a few rods from the

view, by the surrounding

of the house. An indescribable

seized my mind while walking to-

I reflected on the awful sub-

had ascribed to it, of the many

spending up its “voice of many

who had gazed delighted and

who were now no more. I was

out to stand on the *ultima thule*

## SEPTEMBER 14, 1836.

of the natural grandeur of this world, and gaze on a sight never to be transcended, until I should pass that “bourn whence no traveller returns,” and wake up amid the “things which are eternal.” My thoughts roused to a morbid sensitiveness, seemed to tremble within me. The sensation approximated, probably, in some degree, the awe with which a mind in its proper activity, realizes the hour of its departure to the future world. Reed and Matheson, in their Narrative, express a similar feeling on approaching, for the first time, this interesting object, I arrived quite near the precipice, still trembling at the idea of the first gaze, and averting my eyes, while the ground was quivering beneath my feet, and the air tremulous with unceasing thunders, when, suddenly, seizing on the bough of a tree, I opened my eyes on the grand spectacle, and all its terrific magnificence stood disclosed before me! From the position on which I stood, the whole picture, including the two cataracts and the island which separates them, was spread before the sight, though not so advantageously as I afterwards found it on the British side. Immediately at my feet was the “American Fall,” 300 yards in extent, and 164 feet in descent, forming in itself a sight sufficiently grand and interesting, to repay the trouble of a visit, while a few rods beyond, separated by Goat Island, is the “Canada side,” with its sheet of 600 yards descending 158 feet, some places appearing like a mass of liquid emerald, and others white as alabaster, the foam boiling like the crater of a volcano, the mist ascending in a pillar'd cloud up to the clouds that hang from the heavens, the roaring of a thousand storms shaking the precipitous banks of the river, and the bow of heaven, bending beauty with awfulness, waving its various hues among the assembled groves of the place.

**Thursday.**—This morning was ushered in with a clear sky, and with the sound of prayer and praise throughout the encampment. At a meeting of the preachers, called by the Presiding Elder, yesterday, it was resolved to have three sermons each day; i. e. at 9 o'clock, A. M., at 2, and at half past 7, P. M.

At 9 o'clock, Br. Bates preached the last sermon, on the words “great salvation,” found in Hebrews ii, 3; and many, I doubt not, could say that it had been a great salvation to them. Brothers Taylor, Snowden and Merritt exhorted, and the power of God attended the word. Prayer was then offered, the benediction pronounced by brother Merritt, and the meeting was considered closed. Prayer-meetings, however, in several of the tents, were kept up all night; during which, there were not a few who received the evidence of justification and sanctification. Between eleven and twelve o'clock our colored friends saluted forth with songs of praise, and marched round the ground for the space of about two hours, rendering the air with their praises, and filling the grove with the melody of their devotion!

At an early hour on Monday morning, our tents were taken down, and our baggage removed to some ten or twelve schooners and sloops, which were in waiting for us, and by ten o'clock we formed a fleet of eight or ten hundred strong; and by 12 o'clock, were all under weigh for the various harbors to which we were bound, happy in God.

In taking the number of those who were made subjects of the grace of God during meeting, we were very careful to keep *bounds*, being conscious that the number of conversions on such occasions is frequently overrated.

We reckon from *seventy* converted, from *thirty* to *forty* reclaimed from a backslidden state, and from *sixty* to *eighty* who received the evidence of *entire sanctification* during the meeting. Many undoubtedly would reckon each of these classes 25 per cent. higher.

This meeting possessed many excellencies worthy of note.

1. There was not the least disturbance either day or night, from beginning to end. The Presiding Elder, Br. Merritt followed with an animated and moving exhortation, after which we went to our tents, and by faith and prayer availed ourselves of the virtue and efficacy of the blood of the Lamb! We found in many instances, that in the blood of Christ could not only justify the guilty, but cleanse from all sin.

Br. Tracy preached in the evening, on the atonement, from Acts, iv, 11, 12. In this discourse, the doctrine of atonement was set in a clear and forcible light, and many of the objections of its opponents were fully refuted. Br. Merritt followed with an animated and moving exhortation, after which we went to our tents, and by faith and prayer meetings were held before the Stand, and the Lord was in the midst of us.

At 2 o'clock, the writer of this article preached on Mat. v, 48. In this discourse an attempt was made to describe Christian perfection, or entire sanctification,—to distinguish it from regeneration—and to show from several scriptural considerations, that such a state is attainable in this life.

Brothers L. Bates and A. Stevens followed with exhortations of great feeling and power. The prayer meetings in the tents which they followed, were attended with much variety!

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**Poetry.****"ASLEEP IN JESUS."**

This simple but expressive sentence is inscribed on a tombstone in a rural burying ground in Devonshire, Eng., and gave rise to the following verses.

*Asleep in Jesus! blessed sleep!  
From which none ever wakes to weep;  
A calm and undisturbed repose,  
Unbroken by the last of foes!*

*Asleep in Jesus! O! how sweet  
To be for such a slumber meet!  
With holy confidence to sing  
That death has lost his venomous sting.*

*Asleep in Jesus! peaceful rest,  
Whose waking is supremely blest:  
No fear, no wo, shall dim that hour  
That manifests the Saviour's power.*

*Asleep in Jesus! oh, for me  
May such a blissful refuge be:  
Securely shall my ashes lie,  
Waiting the summons from on high.*

*Asleep in Jesus! time nor space  
Debars this precious "hiding place;"  
On Indian plains, or Lapland snows  
Believers find the same repose.*

*Asleep in Jesus! far from thee  
They kindred and their graves may be;  
But thine is still a blessed sleep,  
From which none ever wakes to weep.*

**LET US LOVE ONE ANOTHER.**  
Let us love one another—not long may we stay;  
In this bleak world of mourning some droop while 'tis day;  
Others fade in their noon, and few linger till eve;  
Oh! there breaks not a heart but leaves some one to grieve;  
And the fondest, the purest, the truest that met,  
Have still found the need to forgive and forget;  
Then, oh! though the hopes that we nourished decay,  
Let us love one another as long as we stay.

There are hearts, like the ivy, though all be decayed,  
That it seems to twine fondly in sunlight and shade;  
No leaves droop in sadness, still gayly they spread,  
Undimmed mid the blighted, the lonely, and dead;  
But the misfortune clings to the oak, not in part,  
But with leaves closely round it—the root in its heart;  
Exists but to twine it,—imbibe the same dew,  
Or to fall with its loved oak, and perish there too.

Thus, let's love one another, 'mid sorrows the worst,  
Unaltered and fond, as we loved at the first,  
Tho' the fair wing of pleasure may change and forsake,  
And the bright sun of wealth into particle break;  
There are some sweet affections that wealth cannot buy,  
That cling but still closer when sorrow draws nigh,  
And remain with us, though all else pass away;  
Thus, let's love one another as long as we stay.

**Biographical.**  
FOR ZION'S HERALD.  
Departed this life in Fitchburg, Mass. Aug. 31st, brother WILLIAM CHILD, aged 77.  
I can give but a faint delineation of his character in this short article. He was an exemplary and useful Christian, full of benevolence and charity. For twenty years, he was a member of the Presbyterian Church in Templeton, Mass. But when he heard the doctrine of the gospel illustrated as understood by the Methodists, he became convinced that he was far from righteousness. He then sought and obtained the pearl of great price. For seventeen years he has been a worthy member of the Methodist Episcopal Church, and possessed those Christian qualities, which are an ornament to society. It was his delight to meet with the people of God, and converse about the things which belonged to his eternal interest. Supported by the holy religion he professed, he met the fell destroyer with firmness and composure, and yielded up his spirit to God, with a bright prospect of living forever in the kingdom of heaven. Though dead, he yet speaketh. May his children and neighbors, in this admonition, hear the voice of the Son of God, and hearing live eternally.

JOSEPH S. ELLIS.

Fitchburg, Sept. 3, 1836.

**Miscellaneous.****FOR ZION'S HERALD.****"HOME IS HOME."**

What word is of such extended meaning, and can recall to the mind such emotions, painful though pleasing, as the word *Home*. To the *Sailor*, it is a mighty impulse to his feelings. When about to step aboard the bark, and leave parents, and home, and friends, to journey to other climes, and be subject to the reckless play of the winds, and wild careering of old ocean's mighty waves, thoughts of those he leaves behind, a foresight of dangers and death, and the reflection that he may never more return, cause him to leave with a heavy heart. He soon sees only the sky and ocean uniting on either hand, and thoughts of home break in upon him. When the sky frowns upon ocean, and they seem engaged in battle's hottest blaze, with lightnings flashing, thunders rolling, and wave following wave, as they mount and fall in rapid succession, then thoughts of home are aroused, as if awakened to being and activity by the violence of the tempest, and he would give worlds, could he but see, and be in the bosom of his *home*, his friends, his family. He gazes upward, and the red glare seems to laugh at his fears, and mock his wishes. Days, weeks, and months roll round, and he steers his bark for *home*. The storms and dangers he has passed through, are forgotten, or remembered only as a dream, and he gazes anxiously before him in the distance, as if to mark the number of the waves that roll between him and his long wished and looked for home.

"He reaches home, companion, children dear;  
And friends around behold the joyful tear;  
They view him now as if from death restored,  
And praise that Power, whose blessing he implored."

To the *Soldier*, there are many reflections on home, and many and powerful attractions to bind him, with the fullness of his affections, to its sacred spot. When war's alarm is sounding long and loud, when he is called to leave all the pleasant associations of the domestic fireside and family circle, then he feels the fond endearments of home clinging to him, and twining around his heart with a more than three fold cord. With thoughts of battle, blood, and death, he looks upon those he loves, bids them fear not, and having asked the blessing of Heaven on himself and his, goes forward to face the enemies of liberty, and oppressors of his kindred. When the trying moment comes to decide his fate, he thinks of home—of his Protector and Preserver, and consigns all to the keeping of Him who rules the actions of men.

Dangers and death surround him, his companions in arms are falling on either hand. The battle over, the victory won, he tremblingly retraces his pathway to his *home*.

The pilgrim through life is cheered by the thoughts of *home*! When the billows of affliction are tossing around him,—when the chilly winds of adversity are blowing with all their dreariness full upon him—when clouds of darkness are around him, and settling down upon him—though places alter, friends forget, and foes unite to destroy his earthly happiness and peace, then thoughts of home his bosom cheer,—hope bids him see a home prepared for him eternally! Though the torch of the midnight incendiary may fire and consume his dwellings and store houses—though the billows of ocean may swallow up and destroy his produce from other and far off climes,—though riches take to themselves wings and flee away, the Christian rejoices in the full assurance that he has a treasure laid up "where neither moth nor rust can corrupt, where thieves do not break through and steal."—And where his treasure is, there his heart will be also.

*Heaven is home—meet may we there,  
And in its endless pleasures share!  
Pleasures that will more sweetly glow  
As countless ages onward flow.*

July 9, 1836.

## FOR ZION'S HERALD.

## UNIVERSALISM.

## NO. III.

One great principle acknowledged in practice by all, and denied in theory by the most incorrigible infidels only, is this: "No change can be effected, without the action of some adequate cause. Every thing will remain in its present state, eternally, unless some cause shall operate upon it to accomplish a change. The truth of this statement is self-evident; and to attempt to sustain it by proof external to the statement itself, would be a reflection on the common sense or candor of the reader. Let us apply this well known and almost universally acknowledged principle, to the case before us. We have seen that the punishment of sin, is its effect produced on natural principles. Suppose the effect once produced, the sinner once suffering the penalty of the law,—and by the admission of Universalists, this is all possible. Then apply the principle before us. Here is a man in pain in a given state of body, or mind, or both. All states are in their own natures eternal, since no change takes place without its cause. *The punishment of sin, is in its own nature, eternal punishment.* It must remain what it was at the beginning, unless some cause comes in to affect a change. Whether any such cause does, or will exist, is of course a subject of inquiry, and will be decided, it cannot affect the foregoing conclusion. If the incipient steps of the argument have been taken aright, if Universalists admit what it is claimed in the foregoing numbers they allow, or, if it be true without their admission, then the conclusion follows inevitably as that four is the sum of twice two. There is no way to escape it. The punishment of sin is in its own nature, eternal punishment. It must remain what it was at the beginning, unless some cause comes in to affect a change. Whether any such cause does, or will exist, is of course a subject of inquiry, and will be decided, it cannot affect the foregoing conclusion.

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In my next, shall institute the inquiry, whether Universalism acknowledges any cause adequate to the salvation of a sinner from eternal damnation.

## SCRUTINY.

## THE INFIDEL HUSBAND.

## BY MRS. JULIA H. SCOTT.

"Oh! ask not, hope thou not too much  
Of sympathy below;  
Few are the hearts whence one same touch  
Bids the sweet fountains flow;  
Few—and by still conflicting powers  
Forbidden here to meet—  
Such ties would make this life of ours  
Too fair for ought so fleet."

## [Miscellaneous Poems.]

"Sunday morning is certainly different from all others in the week," exclaimed Irene Bentley, as she drew her husband towards the open window and gazed out upon the beautiful fields surrounding their pleasant dwelling. "There is a difference in its very air—it hath a balmy freshness and sweetness all unlike other days; and the sun shineth to fall more reverently upon the meek, uplifted flowers and silken grass, and even the little bird, which yesterday sang so gaily upon the sweet briar, hath now a tender melody, and singeth a lullaby song—Yea, all things seem to remember the Lord."

"You are a sweet enthusiast, Irene," carelessly answered her husband, "and had I not vowed before marriage, never to tolerate a fanatical wife, I know not but I should even love you the more for these little bursts of insanity—they are so becoming to one of your peculiar cast of beauty."

"Bursts of insanity! Herbert," mournfully rejoined the wife, while a deep, sickening pain, (the nature of which needed no explanation to those who had been with crushed feelings over hope deferred) crept slowly through her quivering heart, and drew from her cheek its warm and mellowing tide.—"Bursts of insanity! Oh! Herbert, how can you deem the simple aspirations of a spirit conscious of its sins and weakness—conscious of the entire dependence on its Maker, and alive to the beauties of nature, and alive to the beautiful character of Him who framed their excellencies, how can you deem these at all coupled with insanity? Let me convince you," she continued, eagerly opening the bookcase and taking from thence a much worn Bible—"let me convince you that you are wrong."

"No, no. Another time will do just as well. I have a little reading of my own to do. Besides, you know conviction does not flash instantaneously upon my obtuse intellect, and it would be a waste of your precious Sunday moments; therefore, another time will do as well!"—and he too advanced with an ironical smile to the bookcase, and soon threw himself upon the sofa, though Irene's streaming eyes dared not attempt to discover the book he had taken with him. She thought of an interesting religious work which had long urged him to peruse. But no, she had been too often disappointed to hope that he had

Lynn.—The prosperity of this flourishing town, its success in business, its freedom from sickness, and its numerous enjoyments, should be sources of gratitude. The principal business of the town was never better. About 3,300,000 pairs of ladies' shoes are manufactured annually, worth about \$2,150,000. An India Rubber factory employs about twenty hands in the manufacture of India Rubber Shoes. A Silk printing and dyeing establishment does business to the amount of many thousand dollars. About an hundred tons of choc-

olate are annually manufactured. Five whale ships and about twenty other vessels are employed in fishing and trade. A rope-walk has recently been built and a ship yard opened. Within three years 237 dwelling houses have been erected, and more than that number of other buildings. There are two banks, two newspapers, twelve religious societies, nine public schools, and an academy.—

According to the census recently taken, the population is 9,847—showing an increase of 150 per cent. in ten years. In 1820, it was 4,515; in 1830, 6,138; in 1835, 8,419; in May last, it was 9,847; and at the rate of progress for the past year, it will now exceed 10,000.—*Lynn Star.*

Irene did not reply, for her heart was full—full of sorrow—full of choking remembrances—full of the corroding grief-drops of spiritual Marah. "Oh! Father of mercies," sighed she mentally, "must it be ever thus? Wilt thou leave me always alone—always unblest by the gentle communion of a kindred heart?"

"Yet I was formed to be so richly blest."

And the tears fell faster and faster, as she remembered a vista of happiness which had once opened her eyes, but closed again just as the light entered her spirit, and told her what a blessed thing happiness must be. "And they do call me blest," she continued, half rejecting, half encouraging the visions which had risen from the oblivious fountain of memory—

"They call me blest, but did they know  
The grief which this sad heart consumes—  
The deep, the voiceless streams of woe,

"Which gilds with tears soft fancy's plumes—  
Would they still call me blest, and bind  
Young roes round my aching brow?

"No! fitter flowers their hands would find,  
And fitter words their lips bestow.

I gaze upon the rising sun  
Ere crimson sleep hath left his eye,  
And my dark thoughts revert to one  
Bright as that pilgrim of the sky.  
I listen to the dreamy note  
Of some wild melancholy bird,  
And youth's bright visions round me float,  
Till all life's feeble strings are stir'd."

Irene did not repeat the other stanzas, for the contrast of a former blissful but unfortunate attachment, and her present unhappiness, was too painful for long contemplation, and she again bent her eyes upon the words of consolation. "Search the Scriptures, for in them ye think ye have eternal life, and they are that which testify of me." "Oh, if he would but search the Scriptures," murmured the wife bitterly—"if he would but search the Scriptures, that he might have life then indeed might I catch a glimpse of life's sunshine. But, oh! to think that we have lived together three long, long years, and that never once in that time has he voluntarily opened the lids of this blessed book—never once listened with even complacency to the few beautiful chapters which I have dared to read in his presence. Oh, God! oh, God! can I look with calmness upon the alienation from thee? Saviour of the dying! can I forgive such contempt of thy cross?" And for the first time, the flush of indignation threw its intense crimson upon her cheek, and she forgot for an instant that Herbert Bentley was—her husband. "Twas but for an instant; the recollection of her marriage promise to love, honor and obey him, flashed across her mind, and she felt that she was wrong. True, she had loved him little when they were married, but he professed a belief in her peculiar and holy sentiments, and she rightly thought it would be no difficult task to love any one who, like herself, had a heart full of love for the Saviour. But he had deceived her. His profession was a ruse, and instead of the long expected, long coveted communions of a Christian, kindred heart, she had as yet experienced nothing but the cold, callings, the coarse and bitter revilings of confirmed infidelity. The iron seemed to enter her very soul at the cruel retrospective, but she asked herself if his depravity had altered in the least the nature of her obligations; and conscience immediately answered her in the negative—her promise was unconditional.—Her heart smote her, and she arose and moved tremblingly and weeping towards the sofa. Her husband was asleep.—The book had fallen from his hand. She knew that he slept soundly. She knelt by his side—she took his hand in her own—she lifted her voice to God. The spirit of earnest prayer is like the spirit of mighty winds. It heedeth not the control of man. It riseth almost silently from some pure and humble desire—with scarce a view of expression from some tender half-formed wish—yet sootheth aloft as is upon the wings of the tempest, till space is made vocal with its vivid thoughts, and the air vibrates with its deep and importunate petitions. The silver voice of the kneeling Irene Bentley awoke like the first soft whisper of the breeze upon a mountain stream. But as her feelings became more intense, her deep, thrilling words reverberated loudly, but to herself unconsciously, along the lofty ceiling. "Bring him back, O Almighty Father," she cried, "bring him back from his miserable wanderings to thine own dear fold—to the care of one faithful and true Shepherd. His soul is in darkness—shame into it becomes anathema. His wishes are against the prosperity of thy kingdom—convert them, oh God, to thy cause. Father of the fatherless—Healer of the broken heart—Smoother of the dying pillow—hear me. By thy great kindness and mercy, hear me. By the misery of his darkened soul, by the groans of this breaking heart, by the oil and blood of thine anointed and bruised one, hear me, and bring him back, bring him back!"

A convulsed hand was thrown round the neck of the fair petitioner, and a low, deep, agonizing sob was in her heart. She gazed around in astonishment—her penitent husband was at her side, and his shaking voice continued her prayer, "take me back, oh take me back!" The long, violently suppressed springs of his soul were awakened to action. Like Saul's was his conversion, sudden but lasting—and his beautiful wife soon learned by experience, that it was indeed an easy task to love one whose heart, like her own, was filled with love for the Father of our spirits, and the Saviour of man.—*Magazine and Advocate.*

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**THE INDIANS.**—It is proved that one of the peculiar traits of character in the aboriginal inhabitants of this country is their immovable self-possession and apathy of feeling, in which on many occasions, they have rivalled the Stoics. But it seems that to quit the land of their fathers, is too much for Indian sternness. A correspondent at Washington writes us, that he has seen letters which say that when they were mustered preparatory to their western emigration, many an old warrior dropped his head to his lap, and gave way to tears.—*N. Y. Jour. Com.*

## ILLINOIS LANDS.

## M'KENDREE COLLEGE AGENCY.

## Boston, August 30, 1836.

**THE UNDERSONG.**—Resident Agent for the M'Kendree College, Illinois, would hereby make known to the public the peculiar plan upon which the Trustees of this College have undertaken to endow their young and prosperous Institution.

The Trustees have established a Land Agency in connection with the College, to enable persons to purchase lands in that very fertile State, that will, by their Agent, or such other person as he may employ for them in each of the principal cities, receive money, and at their own risk transmit the same to Illinois, and there make purchases of land, either in the name of the purchaser, or in the name of the State they may be desired to do by the person furnishing the money.

The plan upon which they do business is one which is believed to be safe and as profitable to purchasers, as any offered by private agencies, while at the same time it goes to advance the interest of our country—the cause of education.

It is the arrangement with the speaker to be enabled to purchase public lands, as follows:

1st. They will furnish money as above, and, at their own cost and risk, transmit and lay out the same for 20 per cent. on the amount advanced; or for every \$125, they will secure to the parties the sum of 80 acres of land, and forward him a certificate of purchase, which he may sell for cash or approved credit.

2d. They will divide three proportions upon which they agree to purchase public lands, as follows:

1st. They will, when furnished with the money, lay out the whole amount advanced in lands, in whatever name and section the state they may be directed to do, and at the expiration of 4 years, or earlier if the purchaser so desires, they will be entitled to one half of whatever land they may have purchased, and the other half will be sold to the purchaser for the original amount, (\$125 per acre)—giving the purchaser the land at cost and the other half of the net increase of value. The part going to the Trustees may be paid either in part or in full.

3d. They will, when furnished with the money, lay out the whole amount advanced in lands, in whatever name and section the state they may be directed to do, and at the expiration of 4 years, or earlier if the purchaser so desires, they will be entitled to one half of whatever land they may have purchased, and the other half will be sold to the purchaser for the original amount, (\$125 per acre)—giving the purchaser the land at cost and the other half of the net increase of value. The part going to the Trustees may be paid either in part or in full.

4th. They will, when furnished with the money, lay out the whole amount advanced in lands, in whatever name and section the state they may be directed